

poet of this village composition shows a sympathetic knowledge of animal life comparable to that of classic poetry. When Arjuna goes to take away the clothes of the fair bathers, he takes a large leaf from a bush nearby and holds it against his eyes so that he might not see them. The delicacy attributed to the hero shows the refinement of manners which village life had developed.

The characters are all most lovable, true to village life, and finely drawn. The *jogi* who recited the song went on for hours and yet it did not end. He and his class are bards for leisure and are in no hurry to finish. When one of them goes to a village, he generally spends one day in the place. He recites the story from morning to noon and again noon to night, and only when his patrons in one village have finished hearing him, thinks of going to the next one.

VI

A group of workers in Dharwar has, within the last few years, published a valuable collection of three-line pieces of folksong, sung generally by women grinding corn in the northern parts of the Karnatak country. These pieces are perfect specimens of folk-poetry* Their words are simple, their imagery is natural, their thought pure and innocent; and there is hardly one mood of woman's heart which does not find easy and graceful expression in one or another of these pieces. There are pieces invoking God at the beginning

like—

"Mahadeva, I have no other God but you; nor
do I think
that it is myself that shall do this and that. O
strong One,
do thou conduct everything.

"I desire no other and have no wealth, O
Kariranga of
Kalhalli, O Venkoba, I greatly desire you all
the moments
of my life."